726 /94 cont./
782 'Ng ai's blessing upon the sons and their companions going off to war. The old men hold a small gourd bottle of honey beer in the right hand, a similar one of milk in the left one, while the women have a filled milk-vessel only in the right hand. During the prayers loudly called out to heaven, they gradually pour out the contents of the gourd bottles as an offering to God and also sprinkle the warriors with
726 it. Many of the latter smear themselves on forehead and cheeks with
[237] fresh cattle dung, while the girls and the old women living in the warrior kraal put such, together with a bunch of fresh grass, on the hut roof close above the door. The custom expresses the confident hope of rich spoils in livestock.

/95/ Then the warriors march off, and, after a march of two to
[252] three hours, they pitch camp around sunset. Several head of cattle
[262] are slaughtered, the meat of which is roasted at the fire and eaten.
[411] At the same time they smear the thrusting spears with a paste of red earth or wrap them with grass or cloth so that their gleaming in the
• [325] sun, visible very far away, will not betray them. Finally, they loosen the thongs of the sandals and fasten them on the underside in such a way that the sandal may be worn with the tip in the rear and the heel part toward the front, so that the footprints left behind
704 will be deceiving concerning their direction of march. During the
701 march comradeships are formed by two men in each case, each of
726 which calls the other ɛɛ́ tirit ai, that is, my companion. /Ill. 37 appears here./ The duty of the companion is to stand by the other one in battle and, if he falls, to bring his weapon to safety. Five to ten such comradeships combine to make a section (ol ale), each of which
726 erects its own small camp. During the first days of march, still far from the enemy, it is fortified for the night by a few branches of thorns. On the evening before the attack it is replaced by the eñg adji en djoré. The spears are stuck in the ground in a semicircle about five paces in diameter, and against them, on the outside, the shields are placed in such a way that one overlaps the other like scales. The warriors lie or squat in this semicircle, armed with their weapons, awaiting

/100 cont./

726
• 725 Let us now consider the defense procedures of the Masai. As soon as it is learned through spies that a sedentary Negro tribe is planning an attack on the kraals, a picket consisting of six to eight men (eñ germi) is moved out during the day a few thousand meters in the anticipated direction of attack. It takes up its position on an elevation from which it can survey both the foreground and that in the middle of which the livestock are grazing. Where features of the terrain obstruct the view, patrols must remedy this disadvantage. As soon as the approach of the enemy has been observed, a warrior brings the corresponding announcement to the kraals, where the warriors immediately prepare themselves for combat. They set out to meet the enemy only if special circumstances seem to require it; as a rule, however, they wait until he is on the point of rounding up the herd, which is always the primary goal. Now they break out, they rush upon the opponent from all sides, and, in the ensuing hand-to-hand combat, they are almost always the victors. There is a good reason for the preliminary waiting: first of all, the enemy's main attention, as soon as he approaches the herds, is on them, so that the Masai are now able to appear with more surprise; then the multitude and the bellowing of the livestock easily confuse the Negro not accustomed to it, and, finally, in hand-to-hand fighting the Masai has the advantage of needing to concern himself only with the enemy, whereas the latter, in his greed for booty, thinks first of holding and driving away the livestock and only then of defense. Thus the Masai succeed in making the defeat of the opponent a considerable one and in discouraging him from further undertakings for some time. If they attacked him before he reached the herds, he would immediately retreat and try his luck again within one of the next few weeks. The Masai would again have to reckon with the probability of an attack on their kraals and would be unable to undertake any raiding expeditions themselves during this time.

Another procedure consists of the warriors hiding in the rounded-up cattle herds until the approach of the enemy and /101/ dashing out from there as soon as the opponent has come close. This is modified further in the following manner: The herd is divided into two parts; the front and smaller part remains in the care of a few

/101 cont./

726 725 boys, who flee immediately upon the approach of the enemy. Half of the warriors are hidden at the rear of the larger one, while the other half lies in wait toward the front and to one side of the front herd. The enemy first takes possession of the front herd, some of them attempt to drive it away immediately, while the rest try to reach the rear one. Now the moment has come for the Masai warriors to burst forth at both places.

[721] The fact that the Masai so frequently attack with great success and often strike down to the last man even trade caravans armed with muzzle-loaders they owe nowadays less to their strength than to their cunning. A caravan traveling through the steppes will today be joined by a pair of seemingly poor, hungry Masai, who greet the porters in a friendly way and willingly give them information about the next camping place, etc. Incidentally, but with all the fabricated details possible, it is related that the Masai had recently been in the vicinity, but had now moved off and were camping far from here. After the two have eaten with the porters in the evening, one of them disappears during the night and reports to the warriors of his kraal what has been discovered. Before dawn he is back in the camp and the two travel on with the caravan, having by now become friendly with its men. There are found again the next day two or three "poor" Masai, who pass themselves off as Wandorobbo -- as the first also often do. They have brought along their alleged entire possessions, consisting of a few rhinoceros horns, to sell or even as gifts. They too remain with the caravan; they eat, chat, and joke with the porters and on this occasion reveal a keen understanding in recognizing how far the latter trust them, whether they feel quite safe, etc. If they believe the caravan is quite unconcerned, one of the Masai guests, on this or the next night, fetches the warriors, who then, as a rule, between midnight and three o'clock in the morning, when the porters are sleeping most soundly, attack the camp and without difficulty massacre the sleepers.